YESTERDAY'S SERMONS.

Mr. Beecher on the Commandments as the First Expressions of All Laws.

"ARE CHRISTIANS CRAZY?"

Christ Tried and Acquitted by Mr. Hepworth.

BEAR YE ONE ANOTHER'S BURDENS.

Mr. Frothingham on Practical and Ideal Honesty.

The Greatness and Insignificance of Man-Saptism Necessary to Salvation-Christianity in Russia.

CHURCH OF THE DISCIPLES. THE CONSPIRACY AGAINST CHRIST-THE FAL-SITY OF THE ACCUSATIONS UPON WHICH JESUS OF NAZABETH WAS CONDEMNED TO

DEATH-HIS ACQUITTAL. A very large congregation assembled in the Church of the Disciples yesterday morning. Mr. Hepworth has receivered somewhat from his indisosition, and he preached an exceedingly intersting and eloquent sermon, pleading the case of Jesus of Nazarath with all his congregation for a jury. He selected his text from the nineteenth chapter of St. John, seventh verse-"We have a , and by the law he ought to die." In the latter part of the thirteenth century a company from Paris, while searching for Roman antiquities in the city of Aquilla, kingdom of Naples, name across an interesting bit of sacred history. It consisted of a brass plate, purporting to have engraved upon it the sentence pronounced upon Christ and in legal form the indictment upon which his arrest and conviction were based. It is probably an authenrord :- "Sentence pronounced by Pontius Pilate intendant of the lower province of Galilee, that Jesus of Nazareth shall suffer death by the cross, in the seventeenth year of the reign of the Emperor Tiberius, on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas Calaphas. Pontius Pilate, the portuence of Almas Catalynas (Galilee, sitting to judge in the presidential seat of the pretory, sentences Jesus of Nazareth to death on the cross, between robbers; as the numerous and notorious testimony of the people prove,

first, Jesus is a misseader; second, He has excited the people to sedition; third. He is an enemy to the laws; fourth, He calls himself the Son of God; fith, He calls himself, falsely, King of Israel; sixta, He went into the temple, followed by the multitude, carrying paims; orders from the first centurion, Quirillus Cornelius, to bring him to place of execution; forbids all persons, rich or poor, to prevent the execution of Jesus. witnesses who have signed the execution of Jesus are: -First, Daniel Robani; second, John Zorobabel; third, Raphael Robani; lourth, Capet, Jesus to be taken out of Jerusalem through the gate Tournes."

Brettren, that is the document. I hope you will

Brethren, that is the document. I hope you will allow yourselves this morning to be regarded as a jury, while after my own fashion I present this case to your notice and demand of you an acquirtation the pursoner. I do it on the ground of conspiracy on the part of those who active the part of those who active the thing and the ground of perjury of the four men they subornated to swear falsely in court. Let me ask you, then, to give attention to the counts one after the other. Jesus is said to be, in the first place, a misleader. Surely they who made the a-cusation intended no compliment to the Lord, and yet I take it that in order to mislead one must first lead, one must impress themselves on the multinude as one worthy, as one whose thoughts are nighter than their thoughts. It is a little curious that the charge which the Pharisees brought against Christ is precisely the charge which he, with unutterable scorn, brought against hem three years before.

While talking in the Sermon on the Mount to the multitude, he pointed to the Pharisees and said:—'Blind leaders of the blind, ye shall all fall into the diten together." And now they oring precisely the same charge against Him.

From what, then, let me ask, did Christ lead the people? I answer He led them from all hypocrisy, scorning everything base and mean. He dared to denounce it even in the persons of priests and potentates, caring for nothing except the right. He anathematized all who dared do the wrong, he lea people away from the ontward observances to the inward consecration of the heart, denouncing, in bitter terms, that degeneracy of the times which satisfied tiself in the letter of the law, car-

He led people away from the outward observances to the inward consecration of the heart, denouncing, in bitser terms, that degeneracy of the times which satisfied itself in the letter of the law, caring nothing for the spirit, which obeyed the law as far as outward observances were concerned, but proke it every day and every hour by the wishes of their heart. Their highest amounting was not to be true, but to seem to be so. In the timen place, Jesus led the people away from the SELF-ELECTED TEACHERS.

For centuries they had been frampied in the dust; they were in hopeiess sinvery—caains upon their wrists, manacies upon their anxies; they dragged a dead weight, and those who stood in the sacred precincts of the temple were the last to speak a word of encouragement.

But did Jesus lead away from the revelations made in ages gore by? No! A thousand times no! Did he lend them away from Moses or from the songs of David? Did He lead away from being in the providence of Jehovah, in the loving care and gandance waited times no? Did He lead the people into disobedience of the laws of personal times? A thousand times no? Did He lead the people into disobedience of the laws of personal infinite and seems and the same that the people into disobedience of the laws of personal lines in every speech. He affected, There is not a scintilla of evidence, that Jesus lightly passed over a willul crime. He had compassed on repentant guit. He did lead away from the then existing institutions of society, from all corruptions of rengious and civil hie and Social order and disorder. And He did institute a revolution, but it was if that peacent sind whose footsteps were not in blood. I ask, then, who was the best representative of the pasts? Was it Jesus or the Pharisces and Sadduces who was most loyal to the traditions of the Hebrew at that moment? Who had the oest right to the largest influence over the masses—one who was pure in heart, Jesus, the prisoner, or the barity frue leader of the Hebrews was the prisoner, if there is any anat

those who cared nothing for right and everything for sell."

Bot let us look at the other counts and see how they can be disproved. It is said He excited to sention, that he was an enemy to the laws. Most assuredly He did excite. From Dan to Bisersheba the name of this man was heard. No paince or hut, no shepherd from north to south, from east to west, had not heard of Jesus. He had excited comment: the nation was divided into two parties—shose who believed in the Lord and those who denounced film. It may be truly said, then, that He excited, to an extent which aroused the envy of the highest. But when you say He excited them to sedition you err; there is no testimony to prove your scatement. Jesus was a man of peace and the revolution which He instituted cared only for men's hearts. Where He roused there was no danger. Did He excite sedition against Clesary I can read a sentence that will put that question at rest. When a man came to him with money, thinking to trap litin, He said. "Render unto Clesar the things which are clesar's and unto God the things that are God's." Now, did He excite against the traditions which had been handed down from generation to generation? I think I can read another incident which will put this matter at rest. When a man was cared of his infirmity by the Lord, Jesus turned to him and said. "Go straightway to the temple and make the sacrifice which aloses has ordained for such a core." Loyal to the traditions of the past to the first day of His life, it is a false accusation that Jesus excited to scorion. Or did He excite against the his said and the condens again that critical moment? "Orey the powers that be." Are those the words of one who carries war on his lips? Not at all. He bids Peter catch a fish, and when the fish is caught the fishes in his mount money to pay tribute to the discrete war on his laps? Not at all. He bids Peter catch a fish, and when the fish is caught lie finds in his mount amoney to pay tribute to the discrete war on his lapse," Are those the world of one those who cared nothing to the self-term self.

Both let us look at the other counts and see how Both let us look at the other counts and see how Both let us look at the other counts and see how both let us look at the look let us loo

arraign every noble reformer that history has any record of. You must

ISSUE AN INDICTMENT
against Moses and Abraham and Jacob and Isaac.
But in the last place it is said that He called himseli the Son of God. Here I am compelled to pursue a different time of argument. I do not deny it. He did assume that. But the question to be decided is, Was He right or was He wrong? He insisted He was the Messiah, long sought and prayed for and predicted by the great men of the past; and by His life and death He has put that matter beyond the possibility of a doubt. Jesus was right and the Pharisees wrong. He came from the

prayed for and pyths life and death. He has put that matter beyond the possibility of a doubt. Jesus was right and the Phartsees wrong. He came from the

COURT OF HEAVEN, armed with the documents of power and the world would not reast them. They said, "Is it possible that He can be the Messiah—a poor man, without iamily, a man without education, not brought up beneath the shadow of the temple—is it possible that such a man as that is able to make the world tremble beneath His feet or change the destiny of the race? Is it possible that he is Emmanuel" (God with man). Yes, brethren, it is not only possible, but true. Look; there lies a dead child; they are carrying him out to the bornal place. If there is any death this is it. Call your Phartsees. Can they put into those signification, who is under indictance for calling himself the Son of God, and who proposes by this incident to prove that He is the Messiah, goes to the bier and puts His warm hand beneath the cold hand of the lifeless body. "Is ay unto thee arise." Are they empty words? No. The boy is getting up—dead, what a he—and heavt you see him in his mother's arms. Who is master now? Oh, ye hypocrites, ye Pharisees and Sadducees; are ye the sons of God and not this man? Is that man no-body? He can lift the bo up and you cannot. Jesus in that act proves His claim. He was right, and that part of the indictment should be erased. He said he was king of Israe, too. Well, if after eighteen mundred years have gone by he should come into our presence, we should acknowledge Him to be king of Israe, too. Well, if after eighteen mundred years have gone by he should come into our presence, we should acknowledge Him to be king of Israe, and yet, it was in no worldly sense that He made himself king. Jesus never assumed to himself any temporal power; the one doctrine He preached was humility, sell-abasement for the sake of spiritual exaltation. Jesus said, "serve one auother," and in order to see an example He wasned His disciples' reet and in the same breath procumed h

ST. PATRICK'S CATHEDRAL. BAPTISM NECESSARY TO SALVATION - SERMON BY

THE REV. FATHER HORGAN.

The Rev. Father Horgan preached the sermon in the Cathedral at the high mass services yesterday. The reverend gentleman took for his text the third cnapter of the Gospei according to St. John. Nicodemus, he said, did not understand the words of the Lord aright when He said :- "Unless a man be born again he cannot see the kingdom of God. Nicodemus believed that the second birth the Saviour made mention of was a second birth in the order of nature; but what was meant was a to Nicodemus, when the latter asked, "How can a swer was, "Unless a man be born of water and of the spirit he cannot enter into the kingdom of God," and "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." This second birth was baptism. It was defined to be, he said, a second regeneration, and the name of the sacrament was very appropriate, as its Greek origin signifled ablution, an act of washing, the expression of the effect it had on the soul. Like all the other sacraments it had a special matter and form. It to preach the Gospei to all nations, "captizing them in the name of the Lord." The reverend gentleman then alieded to the necessity of bap-tism to salvation. John the Baptist, he said, preached baptism in order to prove the sincerity of his followers; but in the economy of God Christ had instituted baptism, and it was the only gate by which one could enter the Christian rengton, outside of which no one could be saved. In the Epistle to the Romans the apostle said there Was

"NO SALVATION WITHOUT JUSTIFICATION, and no justification without faith in Christ," but he also assured us that we were all by nature the children or God. St. Augustine said that when Every age puts a different interpretation upon Adam sinned all buman nature had sinned with him. By his disobedience Adam had entailed to his race not only physical disease and death, but disease to the soul. Adam's sin was a personal transgression; those who followed him had never eaten of the forbidden fruit. Of that particular sin, therefore, we were guiltless; for no man could be held accountable for the sin of another. Yet there was, he said, another sin growing out of there was, he said, another sin growing out of that one committed by Adam which makes every unbaptized base an object of wrath in the sight of God. This was original sin, so called because we were injected with it at the very beginning of life. Such was the teaching of the doctors of the Church, it was this sin which had locked the gates of heaven against mankind after the fail of our first parents and brought down from on high the Son of God, who died on a cross after a life of sufering and agony, to redeem us from the thraidom into which human nature had been placed; who was bruised for our intenties.

iron on high the Son of God, who died on a cross after a life of suffering and abony, to redeem us from the thrahom into which human nature had been piaced; who was bruised for our iniquities, died for our salvation. The Saviour had, he said, obtained for us graces which only those could share in who fulfilled the conditions and adopted the means which the had prescribed. Faith was the roof of all justification, and the Scriptures said that "He who believed not shall be concemned." It was, therefore, an indispensable condition without which we could not be saved. Yet, in the hoody without the spirit is dead, so also faith without good works is dead; and it was probable, he said, that the reason most Protestants professed that faith alone was necessary was that their inchanations made the idea.

"BELIEVE FIRMLY AND SIN COURAGEOUSLY" rather an easy one to adopt. Baptism, as he had said, was a necessity. We were all born into the world defiled, and nothing defiled could enter heaven. Therefore it was that God in His goodness, seeing our condition, gave us this means by which our souls were washed of the stain of original sin and placed, as it were, on the road leading to heaven. The reverency gentleman then said that, besides the baptism of water, there was a baptism of desire and a baptism of blood. The first was that baptism sell-administered, so to speak, when there was no water at hand, by one who, having faith, carnestly desired to be baptized; and the other was that of the martyrs—of those who died for Christ's sake, though they had not been baptism of desire and a baptism of blood. The first was that baptism sell-administered, so to speak, when there was no water at hand, by one who, having faith, carnestly desired to be baptized; and the other was that of the martyrs—of those who died for Christ's sake, though they had not been baptized. Although, he said, the Church was accused to bigorty because of her doctribe of exclusive salvation, the later had the same light to the truth that the unbaptized, unbenev

and this society was the Church, God had de-signed to establish this society from all time; be-fore the angel made the announcement to the Virght that the Word was to be made fleen; long to before the dawn of the first morning of creation, before this spirit had made order out of chaos, or the bodies in space, its outlines were traced in the mind of the Eternal. The reverend gentleman at this point pictured the perfect man, Adam in Paradise, and his intellect unglouded by sin, the body free from all disease or lift, and then his sudden fall and the consequences that followed to his rice; the change that then came over all nature, and how it was decreed that mas should earn his bread in the sweat of his brow, and finally return to the original dust from which his body had been formed. He then elequently portrayed the goodness of God relenting in his wrath as it were, out of love for his creatures, and the death of the Saviour, who took upon finassif the burden of God's vengeance in order that we might, despite the disobesience of our first par-ents, be able to enjoy heaven with Him forever,

and finally closed by showing how necessary it was for us to avail ourselves of the graces inrnished us by Christ for our salvation; first, baptism, second, faith, and third, good works.

CHURCH OF THE STRANGERS. ARE CHRISTIANS CRAZY?"-SERMON BY REV.

Yesterday morning the eloquent pastor of the above church preached a remarkable aermon, having for its base the curious inquiry as to the sanity of Christians. The church was crowded. and a pleasing feature of the exercises was the singing of a song of welcome by a choir of boys and girls in honor of their pastor's return, after a short absence, to his pulpit. Dr. Deems selected his text from IL Corinthians, v., 13-"For. whether we be beside ourselves, it is of God; or whether we be sober, it is for your cause." The preacher said:—In every period of the world the professors who have been fullest of religious enthusiasm have been declared by the world crazed. It began with the beginning, continued through the centuries, and is now. When Noah commenced to build his ark, near no river, lake or sea, telling the people carried up and floated by a deluge which should David came leading and singing into the presence of his wife, she as much as told him "he was a of his wife, she as much as told him "he was a fooi," which is a hard name for any man to bear from his wife, and worse when the man is a king. The same thing was said of John the Buptist; and when Jesus rose, they said, "He has a devil and is mad!" And of Faul, "He is beside himself." There is a class of Christians, however, and a class of ministers, of whom such a charge will never be made. They are the commonplace ones, who take the holy sacrament regularly, pay their pew rents promptly in advance, and observe all the decencies, outward at least, of religion. They are never called insane. There are a great many pleasant topics in the Biole to preach about; heaven is always a good subject, good manners is another—there is a passage in the good book about that and I hope to preach about it some day—and the ministers who will confine themselves pleasantly to these pleasant subjects will never be crilled crazy. Why, some years ago I was in a church in hanover square. London, the same in which one of the Queen's daughters was married; downger duchesses, dukes, lords and ladies sat on every side and the preacher in a mid voice told them "he wished to be faithful to his trust, and that he feit compelled to tell them they were creating for themselves circumstances which would be found to be very disagreeable to them hereatter." There we were, continued Dr. Deems, an eminently respectable

we were, continued Dr. Deems, an eminently respectable Congregation of sinners, all acknowledging sin but none lainting at the confession. No man called the lashionable preacher crazy, Now mark the difference. In the streets of London a certain lord was preaching the word of God to whoever would listen to him—and the Bishop of London favored the plan—and it was intimated on every side "that he was a little weak." My friends, when Christians are running the Christian race they run until they pant; they enter it as a warfare against sin; they fight the good flight of faith like men, and it is of such men people say, "He is deranged." A Christian works for a crown of eternal giory.

deranged." A Christian works for a crown of eterni giory.

A man is said to be successful, in a worldly sense, when he owns an opera house, a couple of steamboats, fifty horses and any number of men and women; but they don't call him crazy; yet I have seen more crazy men between Trinity church and the Custom House, in Wall street, than I ever saw in churches. Do you know any Christian in Germany who has worked so hard for his salvation as Prince Bismarck for German unification? If so, I will venture to say he is called insane; yet the Prince has never had that title applied to him.

him.

After some very beautiful and touching illustrations as to the responsibility of the ministry the eloquent divine closed his most practical and admirable discourse.

LYRIC HALL.

PRACTICAL AND IDEAL HONESTY-SERMON BY THE REV. O. B. FROTHINGHAM.

Rev. O. B. Frothingham preached yesterday morning to a congregation somewhat thinned by the sudden return of the cold weather. His theme was honesty in its bearings upon the multifarious phases of life. It will be seen that his analysis of the commercial honesty of the present age shows down from its original significance of truth and virtue, and how the ideal side of it has been neglected. He said :—
Jesus, in a letter to one of His disciples, couples

honesty with godliness. At first plush they seem to be widely apart, godliness referring to the future and honesty to this life. A godly man is one whose mind is in heaven; an honest man is one whose thoughts are in Wall street. Godliness is thought to be so very different from honesty that the godly man thinks he need not be honest. and the honest man deems himself excused from godliness; and yet they are identical, they secure the same ends. Godliness is not too grand a name to bestow upon honesty. The Latin dictionary de. fines the Latin word as meaning moral beauty stantially the same definitions as signifying sin-cerity, open-mindedness, &c. The word honesty took its significance from an age of class distinc-

took its significance from an age of class distinction, when what we call high life was a life of fair dealing, frankness and beauty of disposition. Every age puts a different interpretation upon virtue.

COMMERCIAL BONSSTY.

Outs, for instance, is a commercial virtue. Ask what a man is worth and the question refers to his stocks, bank account, &c. So when we speak of nonesty we mean one who gives a fair return for what he has received, who pays his oilis. He may be anything, but a true and good man in the highest sense of the word, but if he pays every cent he owes he passes as an honest man. He may haggle as much as he pieases and wait till the last possible moment, but so long as he pays the world calls him honest. Honesty, says the world, is paying debt with money. Money is only a symbol of labor, and what is labor? It means sweat and trouble and the life blood of humanity, Money is a symbol of the highest efforts and sacrifices; it is worth all it can buy—luxury, confort, shelter, food, raiment, interature, art, the vills in the country, the house in town, social opportunity, the best the earth can yield—this is what money is worth. The paper that it is made of is of the rags of toil and poverty. The gold comes ont of the hearts of mountains, lased by the fire, and the stamp is a symbol of the order and rule of the State. So you see paying money is paying life, and people of course are not always so ready to pay life. Hence the appreciation of one who does pay. PAYING DEBTS.

When money is easy, and when it has not been earned by the sweat of one's brow, there is nonling in paying; but when it comes hard, when to pay one's debt we must forego the book one wishes to sider, the trip to the country, or the country, or the country of the legelord to his king. I know man who in youth, surred to the soul by the condition of humanity, threw will the money he had into a none enterprise; it failed, and he came to hew york one of sider, the trip to the form the beart the child? The count also be country. Per haps th

dirt and remove it, who remove the refuse we loathe and save us from miasms, and does society pay its debt to these men? The fine lady engages the sewing girl and pays her the "market value," of her labor. The girl foregoes the light and air and all opportunity and privilege of mortal existence so that the young lady may appear gorgeous at a ball, and is she paid adequately? No; not unless you put something of your heart into the coin. I will not repeat that among the gay flowers that twine the hair are often the blossoms of the grave, but I will only say that these poor sewing girls follow with aching hearts and longing eyes the dress on its way to the ballroom. They have their dreams of joy and beauty, too. He who gives aims to the poor, not coldiv, but with his so little recognized by this modern age, and this is the spirit in which every congation should be fulfilled.

so little recognized by this modern age, and this is the spirit in which every congation should be infilled.

OUR DEBT TO WASHINGTON.

In a few days we shall talk of paying our debt to George Washington, but his highest qualities, humility of purpose, &c., we cannot pay for. The office-holders who use their offices in order to bestow patronage upon their relations pretend to pay a debt to the man who would not appoint a nephew, simply because he was a heptew, and although ne would have made an excellent officer. No; before American society can pay its debt to George Washington it must reform its present political system. Now, do we pay our debts to Jesus—a debt that we acknowledge as being immense? He brought us the perfect revelation of truth, revealed the Deity to His children, took upon himself the shame of the world, and how does Christianity pay this debt by singing hymns and chanting psalms, when the very sins for which He died are still allowed to flourish. Jesus prescribed a very simple way in which the world's debt to Him might be paid:—"As ye do unto the least of these so ye do unto me." The most essential debts are never paid at all—the debts, for instance that society owes to its teachers. There are women who give their brains, their lives to the incuication of knowledge and principle, and there is no class that is paid worse than they are. Let it be allowed that the hope of their marriage interferes with the continuity of their work; but still, while they do work, they should be adequately paid. The reverend preacher pursued still further this mode of illustrating how harrow was the justice done by "commercial honesty."

CHURCH OF THE DIVINE PATERNITY. BEARING ONE ANOTHER'S BURDENS-SERMON BY

THE REV. E. H. CHAPIN. There was a very large and attentive congrega-tion at Dr. Chapin's church, corner Fifth avenue and Forty-fith street, yesterday morning. After the usual introductory exercises Rev. E. H. Chapin commenced his discourse, announcing as his text Galatians, vi., 2, through five verses:-"Bear ye one another's burdens, and so fulfil the law of Christ. For every man shall bear his own bur-

den." commencement of the text is contradicted by the close-that is, in the first place we are told to bear one another's burdens, and at the end it says that every man shall bear his own burden. The first point is the importance of regarding the whole truth rather than any of its specific phases. Half truths often work great evils. Thus the Bible itself is wrongfully criticised as one book instead senting the literature of a hundred years. In the instance before us the discrepancy vanishes as soon as we consider the whole. St. Paul's argument is beautiful. In this portion to the Galatians he is speaking of the Christian way of treating the sins of other people. He says for others to consider themselves lest they should be tempted. The point comes home that they are likely to be overtaken by faults. If a man finds himself betwhat he is himself. To bear one another's burdens what he is himself. To bear one shother's burdens is an injunction which we are required to obey every day. Here is a man convicted of a fault, and we are to bein him to bear his burden. We are to consider his early training, his moral equipment for life, whether he has ever been led by precept in the path of duty, and whether he has been brought up he conditions that failed to give him not only physical but moral strength, in an atmosphere that would have well nigh crushed all hope out of us. This man, because he is poor, is made to suffer the full extent of the law; whereas some magnificent swindler, who cheats men out of milliones, steps through the fingers of the law with a censure. Let us consider the expression "overtaken in a fault," How many of the evils of this world are the result of sudden impulse, like the man who, in looking over a precipice, is suddenly overcome by the irresistible fascination to throw himself in the dark abyes below? I den't care what men say about sentimentalism. I don't believe in the rigidity of the law. Christianity should always be given for recovery and better doing. The most severe penalty is not always the most potent. The abostle throws us back upon the standard of ourselves—"Lest you also be tempted." For ourselves we have palliation and excuses, for others judgment and severity.

After we have cast the beam out of our own eye is an injunction which we are required to obey

"Lest you also be temoted." For ourselves we have palliation and excuses, for others judgment and severity.

After we have cast the beam out of our own eye we see the same resities in ourselves. A man who has struggled against temptations himself is very tender in his judgment of others, for ne measures their conduct by his own struggle. The great thing is, "Bear ye one another's burdens." Burdens mean sorrows and his. Napoleon, sithough a very mean man, showed occasional glunges of humane feeling. He was riding down a road with a party of friends, when a laborer come along with a lond upon his back. The officers wished to drive the laborer from the path to the wall, but Napoleon called out, "Respect the burden," and the laborer passed ou unmoissted. How many burdens there are that we cannot relieve! Think of the suffering caused by the FALLING IN OF THAT WALL last week. Although we cannot relieve the misery, we can help to prevent, perhaps, another catastrophe in the future. It is just such occurrences as this that makes the landlord of tenements look after his fire escapes, and the railroad man his worn out tracks. Any man in living his own pure life helps other men more than he knows. Who can teil what power an individual may exert?

The text suggests still another fact. There is no element that has neld out such helping hands, that has built so many institutions, and that has cared for the improvement of the individual so much as Christianity. Its argument is that a man, because he is weak, is to be helped. Christianity throws the individual upon his own soul. It is simply a collection of individuals. It begins with the individual, and in it no man is lost. God cares for each. He regards the individual soul, He, who has angels to serve Him, is interested in every human soul.

RUSSIAN-GREEK CHAPEL.

INTRODUCTION OF CHRISTIANITY INTO BUSSIA AND THE INNER LIFE OF THE ORTHODOX CHURCH. The Rev. Father Bierring vesterday delivered a

discourse in English in the little chapel in Second avenue, near Fiftieth street, on the introduction of Christianity and the inner life of the Orthodox Church in Eussia. It was more of a lecture toan a sermon, and its purpose was to answer questions that have been frequently put to him and to give information that a great many desire to have. The introduction of the sacrament of paptism into Russia by the performance of that rite on the Ducness Olga in Constantinople, in 955 A. D., was the historical opening of the way for Christianity, though it is believed that it had obtained a footing there at an earlier period. The Grand Duke Vladimir, the nephew of the Duchess, soon after embraced Christianity, and the entire nation appeared to have grown weary of heathenism and to be ready to embrace any new form of religion. Viadimir desired to find some religion that would meet the wants of the nation, and to this end he received deputations from the charges of other countries in Europe and sent deputies of his own to those countries to make choice of a religion. His deputies visited Germany, Bulgaria and Greece and were highly delighted with the spiendor and dignity of the Greek Churco. She was their choice, and the first bishops and priests for Russia were sent thither from Constantinople. They labored zealously and unweariedly, and in the twelfth century the whole Russian Empire had embraced Christianity. But in 1236 THE NEW LIPE AND FAITH

received a set back from the Tartar Chief Bat'iy, who overran Russia with 500,000 warriors; devastated the whole land, put the priests to death, burned the cities and churches and carried hun-dreds of people away captives. The Tartar yoke was borne patiently for almost a century and a half, when in 1239 A. D., the Grand Duke Demitry due not a some time lay the parent under some conjugation? While it yet lay in the womb did not the sky look nearer, was there not a sense of nearness of life? Alter the child has seen the light the perpetual knowledge of this new self adds a zest to life unknown before, and it the inture may crush all hopes still that memory remains, there is still the minute in the heart, the child in the figure.

But look at the artificial relations that society creates—take the domestics in our houses, the inhorant, crude, sluping people, who are an houring necessity to the richest and the most splendid people in the world. As a rule they are nonest, faithnut, and they give not only their labor but their hearts, their sympathies, their lives; and when I think of their own degradation, how uncertain their inture is, how little there is in their lives that is worthy of being called a career, I wonder whether we honestly pay our debts toward them. And then look at the laborers, the "parasites of civilization," who must handle the

and theological education and to Christian progress that its fruits are ripening still.

THE CHURCH LIFE OF THE RUSSIAN EMPIRE is admired by all persons who have observed it in its home. Its principal leasts commemorate events in the life of the Lord Jesus Christ and the Virgin Mary. The second order bonors the saints. They are all more or less solemny observed by the Church, but none of them can equal the festival of Easter. After the Lenten lasts and the services of Holy Week the Easter festival is introduced by midnight illuminations, the ringing of belis in the churches and the processions of priests in their festive roces and crucifixes, and the people throng the churches, where the liturgy is performed with great and solemn ceremony. Family and private prayer is inculcated and practased everywhere, and everything is sanctified by the sign of the cross. The secular and religious life of the kussians are so intertwined that to be a Russian is to be a member of the Orthodox Church. The baptism of inauts is performed mainly in the houses of the people, but the naming of the children may be, and is usually a distinct service. Marriage is lighly esteemed among Russians, but obedience to parents is so lathicity inculcated that the parents? consent must be obtained before a marriage can be consummated. The certainty of death to all men is inculcated, and in their daily prayers the people are reminded that, whether they live they live unto the Lord, and whether they die they die unto the Lord, and whether they die they die unto the Lord, it is rarely that the orthodox Christian in Russia dies without receiving the sacrament.

THE ORTHODOX CHURCH REPELS NO ONE from her heart. In the assurance of her dignity see remains a unit in nerself, and tolerates no persecutions on account of differences in belief. She stands immovably dixed she goes hand in hand with the progress and development of Christian in the Russia of to-day under the giorious reign of the Emperor Alexander.

Father Bjerring announced that on another o

Fathor Systems amounced that on another condition will occur this year on April 25, N. S.

FORTY-SECOND STREET PRESBYTE RIAN CHURCH

REV. DR. R. S. MORM ON THE ORESTYSES AND INSTORMANCE, THE PRESBYTE RIAN CHURCH

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REV. DR. R. S. MORM ON THE ORESTYSES AND INSTORMANCE, THE PRESBYTE RIAN CHURCH STREET OF MAN.

In the Forty-second street Fresbyterian church, early received year of the present acter and attributes. First, This is shown by a specific comparison and analysis. Man considered in his physical aspects is a complete epitome of the three kingdoms of Nature, and so far as it is known, of every law and principle of the whole material universe. He is a microscosm. From this the inference was deducted that it all the worlds in space were swept out of existence, while amid toils universal wreck of matter the race of man alone was preserved, by reason of the complex or mysterious mechanism of his body, of its properties and laws—all the scattered and varied rays of light which the boundless magnificence of material nature reflect on the character and attributes of Jehovah would be found here converged into a burning locus; and every evidence of the power, wisdom and goodness of God, visibly manifest in the universe, would still shine forth in this wonderful microcosm, with all its intrinsic force, beauty and perfection. In like manner it was shown that a still higher and more complete disclosure of the Divine attributes is made through man's intellectual, moral and spiritual constitution. In conclusion an urgent appeal was made to men to act worthy of their exalted nature and divine destiny, and of that amazing manifestation of God's goodness, mercy, wisdom and love made in man's redemption.

BROOKLYN CHURCHES.

A RARE AND INTERESTING SERVICE THE FIFTIETH ANNIVERSARY SERVICE OF REV. S. H. MEEKER AT OLD BUSHWICK CHURCH.

One of those very infrequent church services known as the "Golden Anniversary Sermon," took place at the Old Bushwick church, Williamsburg, yesterday, the Rev. Stepnen H. Meeker completing the fittieth year of his pastorate. The church itself has a nistory, being the second formed on Long Island, and although the present edifice has been constructed during the pastorate of Mr. Meeker the associations of the locality are as sacred as of yore. Preaching was commenced in Bushwick, under Governor Nichols, after the capture of the Dutch colony by the English, and for several years the people paid a tax for the minister's support, he going about from house to Sabbath to Sabbath where the next-would be held. Between the years 1700 and 1705 an octagonal edifice was reared on the site of the present church, on Bushwick avenue, hear North Second street, and in this all the residents of Bediord and Bushwick worshipped, bringing their seats with them, for the "church" contained neither seats nor pews and did not until after the Revolution. In 1829 the old church was torn down and the present commodious but old-fashioned building erected in its place. Then but one other place of worship existed in the section of Brookiyn now known as the Eastern District; but, with the growth of the city, the number of churches have increased until there are now inner confirmed, with over 200,000 people, where fifty years ago about sixty lamilies included all the church going people. Rev. Mr. Meeker has faithmully performed his works as pastor without ostentation but to the entire satisfaction of his flock, and is so beloved as a man that from all sections the people poared into Old Bushwick church to hear the old man preach his differ annual sermon until it was so filled that hundreds were compelled to go home. The interior the church presented an interesting and animated picture. Evergreens were suspended along the sides from the gas jets. The pulpit was Between the years 1700 and 1705 an octagonal ediof the church presented an interesting and animated picture. Evergreens were suspended along the sides from the gas jets. The pulpit was rendered for the time being an artificial flower bed, iringed with evergreens, while above ail, in an arch of evergreens, the inscription was formed, "1825. God bless our,pastor. 1875." The banners of the Sunday school tasteuing grouped completed the decorations. The most striking feature of the floral guits was a magnificent "Open Bible" of red and white carnations. At the close of the sermon and after the offertory had been sung, Mr. Sythoff, a member of the congregation, arose and addressed the pastor, congregationing him on the lact that during the fifty years of his pastorate

torate

NEVER A WHISPER HAD BEEN HEARD
against his purity, integrity or Christian spirit;
and the unantmons, heartiest wish of the congregation—most of whom had known him from their
earnest childbood—was that he might still con-

tinue in good health, ministering unto them unto

PLYMOUTH CHURCH. SERMON BY THE REV. HENBY WARD BEECHER ON GOD'S COMMANDMENTS AS THE GUARDS

OF UNLEARNED MEN.

Plymouth church was filled with auditors yes terday morning. Among the worshippers present were Mr. Henry C. Bowen and his family. The platform, whereon Mr. Beecher stepped at half-past ten o'clock, and the reading desk, from whose vicinity he delivered his remarks, were adorned with flowers, among which golden-hearted lilies drooped over their long supports, and passion flowers showed ardently. Mr. Beecher appeared depressed in spirit when he stepped upon the platform, and during his opening prayer he was very emotional, his eyes being suffused with tears and his voice nasal and sobbing. The first hymn he gave out was the 1,200th of the Plymouth collection. He read it through with teeling, and perhaps it is only a fancy on the part of the writer, but he seemed to emphasize the words of the third verse, which are :-

Mindful of Thy chosen race,
Shorten these vindictive days;
Who for rull redemption grean,
Hear us now and save Thine own.
Mr. Beecher read as the gospel of the day the
seventh chapter of St. Paul's Epistic to the Re-

mans. This produced an impression upon the con-gregation that could be both seen and heard. There was a rusting movement, and whispers were exhanged, as if the people were assured that the time was come when Mr. Beecher would refer in his church to the trial through which he is passing, and as if everybody was determined to assume a position in which to continue immovable while listening intently to every word the great clergyman was expected to utter. Certainly some of the congregation were disap-

philosophy in the idea. He compared the feeling of Christ for poor numan beings, struggling and stumbling among laws, to the compassion which ne would feel for a "little unregulated cub of the streets, an unlicked thieves" brat," whom he wisned to train and inure to laws, but who was continually stumbling against new rules and being troubled by them.

LEE AVENUE BAPTIST CHURCH. DISCOURSE BY REV. J. HYATT SMITH-HOW THE

CHRISTIAN CAN INCREASE HIS LOVE FOR AND

KNOWLEDGE OF CHRIST. Rev. J. Hyatt Smith, pastor of the Lee avenue Bantist church, situated in the Eastern District, yesterday preached morning and evening to his congregation. The morning discourse was drawn

from the first eleven verses of Paul's Epistic to the Philippians, and was intended more as a running commentary upon the epistle than as a dis-

the Philippians, and was intended more as a running commentary upon the spistle than as a discourse. He dwelt upon the meaning of "servanta," as Paul and Timothy are styled in the opening salutation "of Jesus Christ with the bishops and deacons," and stated that it was not a reproach for the apostles to be known as servants of Jesus Christ. In Eastern countries subjects of a king called themselves his servants, but they were not bought by their king—they were bought by Christ, and they gloried in the privilege of serving Him. They sais "THE MONOGRAM OF THE LAW OF GOD is on my heart, on my head, everywhere," and therefore they took delight in glorifying their Lord and Master. The minister proceeded to state that the apostle, in referring to bishops and deacons, meant elders similar to those we have in modern churches; but their was one office that had not been handed down to us, viz:—the deaconess. The minister related an anecoote about the wife of a pious deacon, who styled herself "deaconess," and he stated "that MRS. TILDEN

might, with the same propriety, call herself "governess," because her husband is a Governor. [The learned divine has evidently forgotten that our Governor is a bachelor.—Reporter, he expressed his belief in the appropriateness of having deaconesses in the Church, and argued that none were so qualified to instruct the young lemale convert in her Christian duties as an aged Christian woman, who show how to reach the heart of her sex. After commenting on other portions of the epistic Mr. Smith dwelt on the verse, "And this I play you, that your love may abound yet more and more in knowledge and in all judgment." He pointed out to his hearers that if they wished to love God more and more they must study the

LIFE AND LABORS OF JESUS CHRIST.

"If you love Christ," said he, "you will take delight in reading His history, in studying His caar-

must study the

LIPE AND LABORS OF JESUS CHRIST.

"If you love Christ," said he, "you will take delight in reading His history, in studying His coaracter. Look into your hearts and see if Christ has not done something for you to make you love Him. Is your mother a Christian? Is your father comforted by Christ's blessings? Then He has done something for you. Study Him well, and the more you know of thim the better you will love Him. It is only by seeking knowledge of Him that you can come to love the Lord Jesus Christ. Then if you love Him come into the Church, and I will go down with you into the baptismal font. Do you love Him? Do you trust Him? Faat is sufficient. I do not want to know anything else. Then come and give your heart to God, "that your love may abound yet more and more in knowledge and all judgment."

SEVENTH AV. METHODIST CHURCH DR. WILD UPON REDEMPTION.

Dr. Wild preached a very eloquent and pathetic sermon yesterday morning upon Christ's ad vent and death. His text was from John vent and death. His text was from John Xix., 30: —'It is hnished." After a long introduction, based upon the biblical history of the remote ages down to therbirth of Christ, the Doctor explained man's remedy for am as solitows; Redemption, from the Latin resimers, means to bring back. In Greek it means to dismiss one for a ransom pand. Atonement, a Saxon word, means "atone-ment," or, "two reconciled." In Hebrethe idea of atonement is conveyed by the worksphar, and means to cover over, to him. I words rodemption and atonement, are not synomous, as some think.